



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

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**MEDIUMS AND MEDIUMSHIP.**

By T. R. HAZARD.

(From the "Banner of Light.")

(Continued from No. 101.)

The longer I live the more clearly I see that the maxim of Jesus concerning "little children" affords the only safe rule by which investigators of the phenomena that occur through spirit-mediums can arrive at satisfactory results. Next to pharisaical spiritual pride, the pride of intellect, and that which too often attaches to superficial or mere mechanical learning, offer the most impenetrable barriers to the acquisition of spiritual knowledge, especially if they be coupled with contemptuous feelings toward the mediums, and, above all, with spiteful suspicions of their honesty. In the early stages of my investigations, I confess that I was very much addicted to suspicions of this kind, and so long as I indulged in them I obtained but little satisfaction. My constant desire was to obtain tests, which I somehow fancied I had a right to demand, like the Pharisees of old, rather than thankfully receive, in the spirit of the little child, as a free gift. Whilst in this state of mind I seldom received much that was satisfactory. Finally, through what I learned from multitudes of mediumistic experiences, and the forbearance and kindly reproofs and teachings of my spirit-friends that I was so despitely treating (though perhaps unconsciously), I was gradually led to adopt a course more in harmony with that laid down by the great teacher of spiritual truth, Jesus of Nazareth, and to superadd to this a line of conduct in my investigations something like what may be gathered from an early maxim of the Calvinistic churches, viz., "That in order to be saved, we must first become willing to be damned." Or, in other words, when applied to Spiritualism—In order to get the truth, an investigator must first become willing to be cheated. Under this change of procedure, I was soon made to understand how infinitely the "wisdom of babes" exceeds that of the wise conceited man in what relates to the acquisition of truth. No longer asking for tests, but willing to receive, in the spirit of the little child, whatever might come, unmistakable tests were now showered upon me by the score, and almost always at seasons when I least expected them, for then (the water in the well was least disturbed) the negative conditions of the medium's mind were least psychologised or influenced by the positive thoughts or demands reflected from my own. Willing to be cheated for the truth's sake, I soon learned that a vast proportion of the tricks and frauds that I had hitherto charged upon the poor, sensitive medium, had either been reflected from the mundane sphere or attracted from the spiritual by the elements that existed in my own or other minds in the circle. No longer making pharisaical demands, the very gates of Paradise seemed opened, and gems of spiritual truth, surpassing in beauty and loveliness all that my soul had ever dreamed of before, were superabundantly reflected to my material vision from the mediumistic minds, now no longer disturbed by the impatience, doubt, distrust, or lack of sympathy that had formerly found place in and been reflected from my own.

There are but few, probably (I again say), who have a proper conception of the extreme sensitiveness of a medium's mind, and how easy it is to be psychologised by mundane influences when it is in a condition sufficiently negative to admit of spirit-control. When in that state a medium's mind may be likened to a double-faced looking-glass—the one side reflecting from the spiritual to the mundane, and the other from the mundane to the spiritual sphere; the same psychological laws prevailing in both alike. In this way a circle may be convened sufficiently passive and harmonious to admit of the reflected presence of an angel of light; but should a positive mind, such as some I have instanced, enter the circle and cast its malign influence on that of the medium, the reflection from the mundane may as quick as thought (for thought is embodied spirit) become commingled with that from the spiritual, and, if sufficiently powerful, transform the angel of light into a demon of darkness equal in sphere with the human being from whom the psychological influence emanated. Hundreds of times (especially in my early experiences) have I thus seen the "kingdom of heaven suffer violence" and even "taken by force" by "violent" spirits,

sometimes contending on the spiritual, and at other times on the mundane side of human existence, or from both.

Some ten or twelve years ago, I was member of a small circle that held seances with a powerful automatic medium, then in the process of developing for the healing of disease. Owing to our almost total ignorance of the laws that govern in spiritual intercourse, circumstances often transpired that broke the harmony of our circle to a degree sufficient to allow the approach of malign influences from the spiritual side of our "looking-glass," and it sometimes happened that a highly developed spirit-friend might be using the right hand of the medium to write with, when another of less development would take advantage of the ill condition of things, and either grasp another pencil with the left hand of the medium and attempt to write, or, in absence of that, strive to wrest the pencil from his right hand. I have witnessed many a violent struggle for mastery of that kind, which almost always ended in victory on the side of the assailant, for the reason, as I suppose, that the enemy seldom ventured upon storming the citadel until he perceived that a breach had been made for his entrance by a traitor (or evil condition) within its walls.

Sometimes these "dark spirits" would commence at the very opening of the seance to communicate under the assumed names of our spirit-guardians and friends, and cunningly carry on the conversation for some time before we discovered the "cheat." To guard us against this, our spirit-guardians and friends hit upon the plan of announcing their presence, each by a particular sign. This protected us in a measure for a time, but our enemies soon learned to counterfeit the signs (with the exception of an Indian friend's monogram of a man, paddle, and canoe, drawn as quickly as a flash of light, which was never successfully imitated), and thus continued to annoy us. Finally our spirit-friends told us that they would communicate as long as they could hold control, but when they were forced to yield to the superior power of the darker spirits, we had better break up the circle, as they could do no more for us under existing conditions. This advice we conformed to for a time, but after a little while grew so restive under the constraint, that at my suggestion we resolved to resort to the New Testament plan of exorcising our unasked spiritual visitors; and the next time we were assailed by them, I straightened up in my chair in true clerical style, and bid them all "in the name of God depart," and depart surely enough they did, greatly to our satisfaction and my own individual elation, as it proved so clearly the truth of "Holy Writ." When our unwelcome visitors went, however, they took with them from our medium the elements necessary for spirit-communication, so that on that and three subsequent occasions we had to give up our sittings.

On the next occasion of similar annoyance, I ventured to try the strength of exorcism in a modified form, and ordered the "foul fiends" to leave "in the name of Jesus of Nazareth," and they did leave as quick as thought. I was now in glory; not only had I power to expel devils through the name of God, but of Jesus. The Bible is certainly true in these respects, thought I; and if so, why not in others? Still I kept thinking, and did not stop ruminating on the subject until the next occasion of like annoyance, when, straightening myself up as before, and throwing a double portion of sepulchral tone and clerical unction into my voice and manner, bid every devil of them "depart in the name of the Devil," and depart they did full as promptly as before. I was now satisfied of that which I had before begun to suspect—that it was not the particular name used that drove away the "evil spirits," but the amount of our own will that was embodied (as it were) in the name that produced the effects. Even this pleasing thought, however, was soon dissipated, for our enemies rallied, and concentrated their spiritual forces in the spirit-body of a very vicious and positive man when on earth (known to some of the circle), who took possession of the medium, and defiantly boasted that we could not cast him out, neither by the "name of God, Jesus, nor the Devil," nor could any of us or all combined throw sufficient will-force into the medium's mind to dislodge him.

And now for a new phase of the "devil" theory which these experiences prepared us to receive. Our spirit-friends had always told us that those spirits that we had been taught to regard as "fiends and devils" are simply spirits less developed than some others, but still

destined, in the Heavenly Father's good time, to enter into rest and joy, and that their return to earth in the way they did was in accordance with the laws of spirit-being and unfoldment; and that, instead of chiding and driving them away, we ought always to treat them kindly, as by so doing we would greatly assist them to develop out of their dark state, and, at the same time, benefit ourselves. This was too transcendental a doctrine for even nominal Orthodox Christians (as some of us were at that time) to readily receive; but at length, other means having failed, we determined to try the experiment, and, at the next greeting of our sad friends, we all put on a grave look, and answered their customary taunting expletives in as kindly a tone as we could command. At this the medium paused, and, holding the pencil quietly in his hand, inclined his head on one side, very much as we have seen a pig do under an apple-tree when his attention has been aroused by a doubtful sound that indicated the approach of something unusual, the exact nature of which, and whether friendly or otherwise, he was not fully assured of. The spirit in control, however, in thus reading our minds, seemed to detect the exact nature of the experiment we were trying to come over him, and soon commenced railing very much in the same strain, though not so decidedly rancorous, as before. We persevered, however, in our course through several sittings, until we arrived at a state of mind consonant to the external manner we had assumed, and not only spoke kindly to the poor underdeveloped spirits, but from the bottom of our hearts *felt so*. This won for us the victory, and from that time we were not only relieved of all annoyance, but it became a most pleasing duty (to some of us at least) to commune with the poor dark "spirits in prison," and by our counsel and sympathy help them to progress out of their low and unhappy state.

The change was marvellous indeed. Ranting, profane "spirits of the damned," that but a short time before came to annoy and abuse us, when they looked into our hearts and minds and saw that they were truly full of sympathy and kindly feeling toward them, and that we were sincerely desirous to assist them—forgot all their former animosity, and became as gentle and tractable as little children in their intercourse with us, and literally "they which (once) came to scoff (now) remained to pray." From that day I have never experienced trouble through any mediums from "dark spirits," but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependent on those in advance of myself to assist me to rise on mine. Many have been the tokens of gratitude that have been borne me from the other world for the sympathy and words of encouragement I have thus extended to poor despairing souls in the other life, and among the most grateful of these has been the railing and vindictive spirit that we had not will-power enough to subdue or expel from the medium.

From such and other experiences, I learned that many souls, when launched into the spirit-condition, find themselves, through the false conceptions of the future state that they have imbibed in earth-life, very much like a ship at sea, without chart or compass, that has lost its reckoning; nor can they find any way to advance until they return again to the earth-sphere, and through some mediumistic source acquire light and strength to begin anew their voyage of progression in the spirit-life. Nor is there probably a soul, either on earth or in the spirit-world, so utterly depraved as not to be amenable to the laws of kindness and love, such as Jesus of Nazareth taught and practised, if these can be extended in such a way as to leave no doubt on the intended recipient's mind of their genuineness. Whilst in the mortal form, the kindest and most unselfish proffers of good may be spurned by a depraved spirit, for the reason that he cannot feel sure of the real motive of the giver. But when passed to spirit-life, no such mistakes can occur; for, to the vision of the denizens of that world of causes, the thoughts of the soul, whether in earth or spirit-life, are transparent. For this reason, probably, we seldom, if ever, find an unclothed soul that will not respond to the proffers of love and sympathy, when made in sincerity of heart.

I know there are apparent exceptions to the rule, and perhaps (as is claimed) some real ones, though I doubt it; although I have heard of several instances similar to the following:—Mr. B. (whom I know to be a reliable man) called, some years ago, on a good medium whom he had been accustomed to sit with, in hopes that he might be put in communication with some departed relatives. An Indian spirit, however, was the first to come, and, in answer to his query, gave the name of "Tecumseh." Feeling disappointed and provoked, Mr. B. ejaculated, "Tecumseh may go to hell!" The spirit left at once, but no further communication was received. Some time after, Mr. B. called on the same medium again; but all he could get, after the medium was entranced, was "Go to hell!" After this, he went to several other trance-mediums, some of whom were entire strangers, and none of whom knew anything about the occurrence; but he could get nothing from any of them but simply the words, "Go to hell!" Mr. B. soon got discouraged, and had stopped visiting mediums altogether, when we chanced to meet; and, on his telling me of his "bad luck with mediums," I advised him to call on the same medium before whom he had first spoken so rudely, and apologise to the Indian chief for the insult he had offered, and intercede with him for forgiveness. After a while he did so; and when, at his request, Tecumseh presented himself, Mr. B. apologised for his rudeness, and told the Indian that he had spoken the words thoughtlessly and without premeditated malice, and hoped he would forgive him. This Tecumseh refused, however, to do, unless Mr. B. would do penance by divesting himself of every garment except his shirt, and then crawl one mile on his hands and knees in the snow (with which the ground was then covered). Rather than submit to such severe terms, Mr. B. concluded to let things remain as they were, and so they have been since. Now, we all know that the North American Indian is alike remarkably strong in his friendship and his enmity, and that his faculty of perception is keener than that of the white man. This quality enables the Indian to read character, both in spirit and earth-life, with remarkable facility; and I think it probable that the haughty Indian chief comprehended that Mr. B.'s regrets were something like those that frequently occur in answers to cards of invitation, which are not always backed up with true heart-feeling, and on that account the proffered apology was not acceptable. Still, I have but little doubt that, if Mr. B. had performed the penance faithfully, the Indian

would not only have forgiven him, but proved a fast and highly useful friend to him thereafter in the spirit-world; for none are more efficient alike for good or evil than the red men, nor do I remember seeing one to have known a good medium that had not at least one Indian spirit guide.

That spirit-manifestations (especially physical) are greatly influenced by the state or quality of the atmosphere, there can be no doubt. I know of excellent mediums in whose presence no phenomena ever occur when the weather indicates rain. And yet, when it was bright and clear, I have known, through some of these, the most powerful manifestations to occur that I have ever witnessed. On one occasion, just after the clearing up of a snow-storm, when the sun was shining brightly and the air seemed full of electric elements, I have known an Indian spirit to sliver off (at my request), by repeated electric shocks, some twenty or more small portions of a glass tumbler, and scatter them about the table, and beneath the table that we were using for a spirit-battery, and like, too, when the rays of the sun were beaming upon and beneath the table, notwithstanding, as all experienced investigators well know, the presence of light is often as great a hindrance to the obtaining of physical phenomena as that of bigotry and spiritual pride is to the obtaining of the higher spiritual truths through mediums. Why this is so has never, to my knowledge, been clearly demonstrated, otherwise than by the existence of the simple fact, any more than it has been shown why a fire burns more freely at night than in sunlight, or why a telegraphic despatch will pass most readily beneath the Atlantic when the heavens above are shrouded in darkness, or why and how it passes at all. (To be continued.)

#### DR. DODDRIDGE'S DREAM.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii. 9.

It is not strange that such a man as Dr. Doddridge, who lived as every Christian ought to live, in intimate communion with God daily, quite in the precincts of heaven, and whose heart and soul were continually anticipating the joys of that glorious world, should have been the subject of the following remarkable dream.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favourite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts and the splendours around the throne of God. One evening after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and, in the "visions of the night," his ideas were shaped into the following beautiful form:—He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float into a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was naught to be seen below save the melancholy group of friends weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but, by some mysterious power, utterance was denied; and, as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; then forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted across their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendour, he replied, that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God hath prepared for those who love Him; but, notwithstanding the building to which they were then rapidly approaching was superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door, and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that, during the interval, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life.

Here he saw upon the canvas, angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty, was his appearance, that he sank down at his feet, completely overcome by

his majestic presence. His Lord gently raised him from the ground, and, taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drunk himself, presented it to him, saying, "This is the new wine of my Father's kingdom." No sooner had he partaken than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard fall from his lips the grateful approbation: "Thy labours are over, thy work is approved, rich and glorious is thy reward." Thrilled with an unspeakable bliss, that glided into the very depth of his soul, he suddenly saw glories upon glories bursting upon his view. The Doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

[This narrative is from No. 318 of the Stirling Tracts, published by Peter Drummond, Stirling, N.B. The experiences recorded are similar to those enjoyed by many clairvoyants and mediums who are blessed with spiritual visions. It should be observed that these experiences are not peculiar to either Christians or Spiritualists, but to all God's children according to their talents.—Ed. M.]

### THE MELBOURNE SPIRITISTS

have taken a step in advance. About twelve months ago a small party, consisting of eleven persons, agreed to meet together every Sunday forenoon for the purpose of strengthening each other in the new and extraordinary faith which they had been led, severally and independently, to entertain. Their meetings took place at the Masonic Hall, in Lonsdale Street, and although designed to be for a time at least in some measure private, they gradually attracted an increasing number of attendants. The experiment having succeeded so far, it is now deemed advisable to throw the Sunday meetings open to the public, and on Sunday, 2nd Dec., the attendance was sufficiently large to quite fill the hall. The proceedings, which, it may be as well to state, are both of a devotional and a didactic nature, are somewhat different from an ordinary church service. They are conducted by a president, who, on this occasion, was Mr. M'Ilwraith. The president's sole duty, it would seem from what occurred on Sunday, consists in calling upon two or three persons intimately connected with the movement to take such a part in the proceedings as has been arranged by previous agreement, and which accordingly they are prepared to fulfil. The devotional part of the service came first, and consisted of invocation and praise. At the request of the president, a gentleman, who was seated in front of him, rose, and moving to the platform, read from a paper a form of prayer which had evidently been composed for the occasion. Then a hymn was sung, and after the hymn another gentleman was requested to read what is called amongst Spiritualists an inspirational paper. By such designation, it appears, they mean a communication written by a medium under spirit-guidance. We are told that the persons by whose mediumship these extraordinary communications are made feel themselves constrained to write, and yet at the same time they remain utterly ignorant of what they have written until on the conclusion of the performance they have read it. The subject of the inspirational paper read on this occasion was the warning which the Apostle Paul gives to Timothy against giving heed to seducing spirits and doctrines of devils. With regard to this passage, which has evidently a bearing on some such mysterious movement as that in which modern Spiritualists are engaged, the purpose of the inspirational paper seemed to be that since death causes no break in the continuity of being, such as is commonly supposed, since men carry with them into the spirit-world whatever opinions and prejudices they may have formed while on earth, there is as great a diversity of opinion in the one world as in the other, and representatives of every sect are to be found there as well as here; consequently we should receive no communication professing to come from the spirit-world as infallible, but should bring every statement to the test of reason and conscience. Another gentleman read from the *Banner of Light*, the great organ of American Spiritualism, an article or essay on the doctrine of immortality as it has been held in various countries and at different periods of history down to the present day. Perhaps the main feature of the meeting was the address by Mr. Manns, who gave a sketch of the rise and progress of modern Spiritualism. To such as are making inquiries into the subject, this address would no doubt be interesting, as it presented an array of facts, dating from the year 1847, which have now become matters of historical importance. It quoted largely from eminent authors, both American and English, and it also indicated the peculiar characteristics of spiritual teaching, and advocated its usefulness, both for purposes of conviction and of comfort. The proceedings closed with the singing of a hymn.

Another paragraph thus refers to the same movement:—

"Spiritism, notwithstanding the ridicule which assails it, and the many absurd things which are said and done in its name, continues to enlarge its circle of believers, and service is now regularly performed in a large building in Lonsdale Street, which is filled every Sunday morning. There is but little in the creed itself to provoke the antagonism of the church. It is calculated, despite its seeming impossibilities, to make a certain section of society who believe in nothing but Materialism step beyond the narrow bounds of a cold philosophy, and come nearer, therefore, to the church. Yet, strangely enough, the clergy of all denominations are its fiercest assailants, and if only pamphlets and sermons would accomplish it, Spiritism, as a new faith, would have long ago died and been buried. As it is, the opposition of the church appears to give it increased vitality, and there is no question but that it is largely extending its circle of believers in this country."—*The Illustrated Australian News*.

[We do not see why Spiritualists in this country should not imitate their Australian brethren and institute meetings everywhere.—Ed. M.]

The *Literary World* gives a long review of Mr. Cox's pamphlet. In the concluding sentence it thus alludes to the prevalence of Spiritualism:—"Those interested in the matter—and they are legion—will do well to procure the pamphlet." A show of hands in favour of a subject will make it true in popular estimation, right or wrong.

### The Spiritual Review.

THE SPIRITUAL MAGAZINE FOR APRIL. Price Sixpence.

This month's table of contents is as interesting as usual. "Bible Spiritualism," by Hugh Doherty, M.D., in which he shows the danger there is of Spiritualism being broken up into damaging sects, will, no doubt, call forth some controversy. "Mr. G. H. Lewes on Dickens" contains some interesting items respecting the spiritual experiences of the latter. "A Chapter from a Life's History" is very curious, and opens up some startling questions respecting spirit-existence. "The Question of Immortality among Scientists," by Mary F. Davis, is well worth careful perusal; it thus concludes:—

"When a person tells me that, on one occasion, ten years before the advent of Spiritualism, her room at midnight was suddenly irradiated with a soft white light, and from its midst the glorified face and form of her departed mother advanced toward her bedside, with an expression of more than mortal love, and when I learn that this occurred when the daughter was healthy in body and mind, and that she was fully awake, and her senses on the alert, it is my business not to scout her testimony, or dismiss it with a scientific platitude concerning optical illusion, but to inquire what law of spiritual being underlies so transcendent and beautiful a phenomenon. Such facts as this, and others of a more public nature, abound in the record of human experience for the past twenty-three years, and invite scientific inquiry into that occult realm which by its aid may be rescued from superstition and dogmatism. C. F. Varley, the electrician, disdains not to devote his most earnest attention to its investigation, and Gerald Massey, the poet, publicly admits the establishment of his faith in immortality by the revelations of Spiritualism. F. E. Abbot and his co-workers on the broad platform of Free Religion show a noble courage and devout trust in principles, by assuming an attitude of perfect acquiescence in the final decisions of science, be they for or against man's personal continuance after death. But, while yielding so much to science, let them demand of it what is demanded by one of their number whose truth-inspired words we have quoted. Let them insist, as do rational Spiritualists, that it shall take a larger outlook, so as to scrutinise the whole area of spiritual phenomena, and they will help hasten the time when life and immortality will be brought to light anew by a religion based on science."

The number concludes with a "final reply" to the Rev. John Jones, by Thomas Brevior. Although it is, for the most part, taken up with verbal criticisms, it nevertheless deals with Mr. Jones's objections in a masterly manner. It thus concludes:—

"Mr. Jones concludes by again warning us that 'this modern necromancy is altogether the work of demons.' I also conclude with a word of warning—of warning against that prevalent idolatry of our time and land which Coleridge happily termed *Bibliolatry*, and which has done more to discredit Christianity than all the attacks of so-called infidels. It has created a false antagonism between religion and science; it impedes the advance of knowledge and of truth, and impairs that just reverence for the Bible which if left to itself it would never fail to command with serious and thoughtful men."

### HUMAN NATURE, for April,

presents great variety of matter, though not of so profound and original a description as is generally to be met with in this magazine. The leading article, "East to West," gives the religious philosophy of Laotze, the Chinese sage, which shows that the teachings attributed to Jesus were promulgated by this philosopher six hundred years before the Christian era. The article entitled "The Death of Voltaire" exposes the lies which Christian writers perpetrate in describing the death scenes of "infidels." It also gives the philosophy of death in respect to calmness or fear on the part of the dying. Hudson Tuttle's American letter is perhaps the most important paper in the number. It gives a vivid glimpse of the state of Spiritualism in America at the present time, and closes with a very remarkable description of manifestations observed at the death of Goethe. On some future occasion we may perhaps find space for this extract. Andrew Jackson Davis shows that the number of Spiritualists in America is nine millions, which he divides into several sections. Mr. Harris's paper on "Supernatural Visitations," which was recently read at the Spiritual Institution, will be eagerly anticipated by our readers. It is followed by some remarks by Tien-Sien-Tie, Mr. Morse's spirit-guide, given through that medium while in the trance on a recent Friday evening. Under the head of "Psychological Phenomena" appears an account of music heard at the death of Bishop Morris, the brother-in-law of our friend Mrs. Morris, of Hammersmith. A letter on spirit-photographs, from Baron Kirkup, of Florence, appears in the same department. The number contains a variety of other matters of general interest, and altogether it is one which will be read more pleasurably than others of even more intrinsic merit.

### FREELIGHT, April, price 1s.

The concluding number of the first volume appears with the following dedication:—"To the Liberal Clergy, whether their views be Trinitarian or Unitarian, the first volume of *FREELIGHT* is inscribed. Amongst the clergy of the former type, the editor of *FREELIGHT* desires to mention with respect and admiration the Rev. H. R. Haweis, a man of enlightened views and of clear intellect." Respecting the peculiar colour of the glass through which *Freelight* streams, we have to ask whether the Light without some such modification would not be too strong for the eyes of any section of the clergy? It would appear, then, that *Freelight*, by going inside a coloured lantern, rather belies its mission. The article most noteworthy from our point of view is "Incarnation and Apotheosis," by Goodwyn Barmby. It is a great pity, however, that writers on such subjects do not present us with some facts rather than a string of theological ejaculations and pietistic sentiment.

"A CONSTANT READER OF THE MEDIUM," who writes on paper headed "Campbell House, Leicester," must present facts, logic, and better language before he can gain a hearing. His letter is an unanswerable argument against the position which he presumes to defend.

## "SPIRITUALISM ANSWERED BY SCIENCE"

## LETTER II.

To the Editor of the Medium and Daybreak.

SIR,—The quotations in my first letter comprise the more interesting part of the first half of Serjeant Cox's pamphlet. To almost every sentence therein contained, Spiritualists might say Amen. The rest of the pamphlet is occupied by speculations and reasoning as to the nature and source of the phenomena; and many of his statements are open to criticism. That Spiritualists may clearly understand the nature of the objections to their theory, I shall again quote as fully as may be necessary. In this respect we differ completely from our "scientific" opponents, who never give the spiritualistic view fair play in quoting from our works. The truth can have nothing to fear from exposure to any light.

Under the heading, "What is the Psychic Force?" our author makes the following pertinent remarks:—"A Force is visibly, palpably, audibly operating before us. It is manifest to three of our senses. Can all of these be deceived? Is it possible that the three senses of ten persons, seeing, hearing, and feeling the same thing at the same moment, in the same manner, can be the dupes of a mere imagination? Were the motions we witnessed real or fanciful—were the sounds actual or ideal? If what we saw and heard was not sufficient proof of the fact, all evidence is worthless, and truth is unattainable. On similar evidence a jury would instantly convict of murder, and a judge would hang without hesitation. All the business of life is conducted in reliance upon less evidence of the same senses. If we are to reject the testimony of such experiments as these, we must reject all testimony of the eye, the ear, and the touch. Three-fourths of the sciences are based upon experiments infinitely more open to doubt and question than those which establish the existence of the Force, whatever it may be, that moves and makes audible sounds on heavy bodies without physical contact or connection. Its existence is demonstrated by evidence as certain and perfect as that which proves the existence of electricity, magnetism, and other invisible and intangible forces of Nature. As to the source and nature of that Force, very wide differences of opinion prevail, some deeming it to be a spiritual presence; others—and the scientific observers especially, coinciding with my own conviction that it is a purely physical force, proceeding in some as yet untraced manner from the nerve organisation—probably the nerve atmosphere which Dr. Richardson contends is enveloping all of us—extended in Psychics to an abnormal distance from the extremities of the nerves, and directed by the same intelligence that governs the action of the nerves themselves; the motive power being frequently that unconscious action of the brain which Dr. Carpenter has investigated with so much ability and success, to which he has given the name of Unconscious Cerebration, and for asserting which he has been so mercilessly accused of gullibility by his brother scientists."

"The most numerous, though not the most scientific, section are they who, unable to explain the phenomena upon the instant, have adopted the time-honoured practice of solving a scientific problem by the easy process of assigning it to the convenient region of the supernatural. As it ever was, so it is now. Each one of Nature's forces has in its turn been attributed to angels or demons, before Science condescended to recognise its facts, and give them a place in its own domain. As soon as the fact is seized, stripped of all that fancy has thrown about it, investigated, measured, and found to fit, as all facts do, with the natural order of things, that fact has instantly ceased to be the subject of superstition. So it will be with the Psychic Force. . . . All honour to the man who has had the courage to grapple with it, and drag it out of the possession of Superstition into the domain of Science!"

In the last paragraph, Serjeant Cox evidently prides himself on being identified as of a "scientific" turn of mind. Does he forget that in an earlier part of his pamphlet he declared that scientific men had almost universally opposed every new truth—and of course were wrong, though scientific? Can he shut his eyes to the glaring fact, that most of our so-called leaders of science have scouted the existence of the very facts which he seems willing to stake his life on? If any class of men are so grossly bigoted as to what may be called mechanical facts, how can we greatly reverence their hastily-formed theories after they have grudgingly accepted the facts? Much nonsense has been swallowed because vended by scientific men. A man may be a very scientific chemist, anatomist, electrician, or lawyer, and yet his opinion on such a subject as that under notice be quite worthless. Patient, persevering study of any subject, by a properly trained mind, is that which constitutes an opinion of scientific value. But it is "begging the question" to class Spiritualists as unscientific, even in the ordinary meaning of the term. True, the majority may have no special adaptation for the study; but it should be remembered that for every scientific mind which has pronounced against it—generally without pretending to have investigated fully—there are several equally well educated who have, after minute and prolonged inquiry, come to an opposite conclusion. I have yet to learn of any scientific man who has patiently investigated the subject for years who was not converted to the spiritual theory. I by no means depreciate a true scientific education—very far from it; but I assert that the mere *ipse dixit* of any man, however eminent, on a subject he has not specially studied, may be of little or no value. That any particular honour is due to Mr. Crookes for dragging the phenomena "into the domain of Science," I fail to see. He deserves credit for the trouble he took to prove to his scientific brethren what we all knew years ago; but they are abusive for having been taught a good deal in language they could understand, while we are grateful for his services, although getting absolutely nothing we did not know before.

For the benefit of his non-Spiritualist readers, the Serjeant gives an epitome of the spiritual theory of accounting for the facts; but it is too brief, and, except to a Spiritualist, or one who had studied the subject, would give no idea of the weight of the argument for our theory. He says: "But however ingenious this creed may be, the question is if it be not purely speculative—a merely fanciful creation, unsupported by any solid facts? True that it explains all the phenomena of Psychism, but so it would explain every other problem of science; and it has, in fact, been invoked for that purpose in all ages and countries."

Serjeant Cox's scientific theory of the Psychic Force may be summarised thus: That there is a Force directly connected with the human organisation, which, in certain persons and under peculiar con-

ditions can cause motion in heavy bodies, and produce audible sounds in such bodies, without any apparent material or muscular connection between said persons and the substances affected. This Force appears to be frequently directed by some intelligence. He thinks it highly probable that all possess more or less of this Force; and that in Mediums or Psychics it exists to such an extraordinary extent as to enable it to operate at a distance. He writes: "The existence of such a Force is asserted by Dr. Richardson, in a recent article in the *Popular Science Review*, in which he contends that there is a nerve fluid (or ether), with which the nerves are enveloped, and by whose help it is that the motion of their molecules communicates sensations and transmits the commands of the will. This nerve ether is, he thinks, no other than the vital force. It extends with all of us somewhat beyond the extremities of the nerve structure, and even beyond the surface of the body, encompassing us wholly with an envelope of nerve atmosphere, which varies in its depth and intensity in various persons. This (he contends) will solve many difficult problems in physiology, and throw a new light on many obscurities in psychology and mental philosophy."

The intelligence that directs the manifestations, the Serjeant contends, is the intelligence of the Psychic, and no other. For the manner in which the Force is governed, he refers his readers to Dr. Carpenter's theory of Unconscious Cerebration, "or, in less learned language, the capacity of the brain, under certain conditions, to work, not only without the will, but without the consciousness of the individual. A familiar instance of this is seen in the case of a person stunned; he will walk, talk, return to his home, undress, go to bed, although consciousness is annihilated; and when he 'recovers his senses,' as it is called, he has no memory of anything, not even of time, from the moment when the blow was received to the moment of consciousness revived." Thus the Force is the Nerve Ether of Dr. Richardson, and the Intelligence is the Unconscious Cerebration of Dr. Carpenter.

Serjeant Cox, having stated his theory as above, details the facts that appear to him to give consistent support to the Scientific theory, and to be entirely inconsistent with the Spiritualist theory. Briefly stated, these are: (1) The necessity for the presence of a peculiarly constituted being called a Medium or Psychic. (2) This Psychic possesses no known superiority of mind or body; has no special intelligence or virtue, nor peculiarity of health or disease; is unconscious of his power until an accident discovers it. *A child is usually a more powerful Psychic than a man.* [Italics are ours.] (3) The Psychic is an unconscious agent; he can neither command nor control the Force, and has no more knowledge of its presence than has any of the spectators. (4) Psychic Force is always exhibited within a limited range from the person of the Psychic, declining according to distance. (5) It is sometimes, but rarely, exhibited when the Psychic is alone; the presence of others usually promoting the operation of the Force. (6) Such other persons must be within the range of the Force proceeding from the Psychic. (7) It is advantageous, though not necessary, that the persons present form a circle, either by joining hands or laying them on the table or other solid body, after the manner of a conductor. (8) The persons forming the chain may be of any age, sex, or character; Scepticism in no way impedes the manifestations; but the presence of some parties, from causes unknown, disturbs the flow of the Force, as does the interposition of a non-conducting substance in the electric chain. Believers are non-conductors equally with others. (9) How the presence of such a person affects the Psychic Force is unknown; but a probable conjecture is, that all possess the Force in some degree, and that the greater Force of the Psychic attracts to itself the lesser Force of those with whom he is sitting; the use of the circle or chain being to collect and convey the Force of the whole party. (10) The Force is materially affected by the conditions attendant on the formation of the circle. Whatever tends to bring all the minds present into harmonious action—as prayer, music—obviously promotes the action of the Force; while the opposite result occurs from discordant disputations, or whatever disturbs the mind. (11) The condition of the Psychic largely affects the exhibition of the Force; a headache may destroy it, and a cup of tea restore it. The state of the atmosphere also visibly affects the manifestations. (12) The degree of the Force varies continually during the experiments; being affected by the opening of a door, or whatever affects the Psychic personally, and the parties sitting with him.

But I have already exceeded the bounds of a single letter. The argument includes other eleven heads, which will form another article. Not one of the above propositions seems to me to be "inconsistent with any conceivable action of the disembodied spirits of the dead." They only prove, what we might *a priori* predicate, that even spirits are not outside the "reign of law." I would draw attention to that part of the second clause which states that children make more powerful Psychics than adults. I own that I was not aware of this fact, if I may call it so; but granting its truth, how will it square with the Unconscious Cerebration theory? The conscious cerebration of a child is not usually very profound; and how they can unconsciously originate the learned intelligence often manifested, I should like very much to know.—I am, dear Sir, yours &c., WM. ANDERSON, L.R.C.P. and S., Edin.

## ARE THE STARS INHABITED?

This was the title of a lecture delivered on Thursday evening week in the Palatine Hall, Lancaster, by the Rev. John Jones, of Liverpool with whose notions on spiritual matters our readers are pretty familiar. The Editor of the *Lancaster Gazette* falls foul of the rev. gentleman for his treatment of the subject, saying that "the lecture was very fairly 'got up,' and was tolerably well handled, but was scarcely so accurate in its scientific detail as we could have desired, the arguments, good in themselves, being drawn from fallacious sources, as from a few instances which we will quote our scientific readers will perceive. In the first instance the lecturer assumed that the stars, being suns, were surrounded by their own planets as a series of solar systems, as if planets were known to exist other than in our own solar system. It is highly probable that the assumption is correct arguing from other data, but beyond the fact that suns revolve round suns in the stellar universe, there is no evidence of any other planetary system beyond our own. Supposing them to exist, which we are not disposed to deny, the telescope is not yet sufficiently powerful to reveal them, and the entire supposition rests upon the argument of analogy. In applying this argument the lecturer unhappily illustrated the case of the moon, to which he at once

granted an atmosphere, notwithstanding known proofs to the contrary, as witness the occultations of stars by that body, and notably that of the planets, and the total absence of all the phenomena of refraction, both of colour and distortion. Not alone did he utterly ignore these objections, but established his own view of the subject by declaring that the elder Herschel had seen an *active volcano* on the moon, and that as there was combustion there must be atmosphere to support it, the argument being good in itself, if we allow that ever an active volcano was seen on the moon, which we do not. In the next breath he said the moon was in a state of chaos, precisely as our earth was 6000 years ago! Another startling statement was made, which, although very ingenious and far-fetched, had the disadvantage that the theory promulgated was in opposition to all known laws of nature. The lecturer explained the parallelism of the earth's axis, which he described as an *unnatural* position for it, saying that it ought to be perpendicular, and before the Deluge it was perpendicular, at which time it was tilted over to its present unfortunate position of  $23\frac{1}{2}$  degrees out of truth with the plumb line, which, causing the waters to flow to another level, gave rise to the Deluge! He further clenched this argument by declaring that at the second coming of Christ it would be tilted back again to its original and proper position, so as to make it fit in with certain Scriptural prophecy relative to the falling of the stars and the moon being turned to blood, as those precise appearances would follow such an event; which would besides make the earth fulfil all the conditions of a paradisaical world according to his idea, shutting out of course any possibility of seasons, but these would not be wanted, we suppose. Touching upon the appearance of the sun standing still at Joshua's command, he endeavoured to reconcile the actual text of Scripture with natural phenomena, and accounted for that circumstance by declaring that it was the earth that ceased to revolve on its axis during that period, adequately accounting for that appearance, but entirely ignoring the results which would follow the total suspension of the laws which govern the motion, not alone of the earth, but the whole universe. It is a pity that Christian men, in their eagerness to reconcile what seems to be incompatible, should seek to do so by inadequate means, and actually step beyond their province upon debatable and dangerous ground in order to prove something the world is not yet ripe for, and which the human intellect is powerless to comprehend."

#### TRANSACTIONS AT THE SPIRITUAL INSTITUTION.

On Wednesday evening of last week the adjourned discussion on Mr. Harris's paper on "Apparitions" took place at the Spiritual Institution, 15, Southampton Row. The proceedings took quite a new aspect, the chief feature of the evening being a paper from Mrs. Berry, giving some account of her "experience in Spiritualism." The paper, which was an elaborate one, and very carefully and clearly written, was read by Mr. Burns, Mrs. Berry being present ready to answer the few questions which arose. The author commenced by giving an account of the extreme scepticism with which she entertained the idea of Spiritualism on her first introduction to it. She then recounted, in a very graphic manner, her first acquaintance with Mrs. Marshall, and her conviction of the truth of Spiritualism. Numerous remarkable phenomena, witnessed through the mediumship of Mrs. Guppy (then Miss Nicholl), were described; also seances with Miss Price, Mr. Champernowne's nephew, Mrs. Powell, and other mediums, ending with some reference to the numerous manifestations which Mrs. Berry has witnessed through the mediumship of Messrs. Herne and Williams. With the peculiar nature of the phenomena appertaining to these gentlemen the readers of the *MEDIUM* are already well acquainted. A correspondence was read between herself and an eminent member of the clergy, respecting a very wonderful seance which Mrs. Berry held at his house, at which another reverend gentleman was used as medium. The pointedness with which Mrs. Berry extracted from her reverend friend a full confession of all that took place was received with considerable *éclat*. The paper was interspersed throughout with practical and instructive observations on the laws of mediumship and the relations of spirits to mortals. We think Mrs. Berry might have dwelt at greater length upon the peculiar influence which she exercises over the development of mediums. But this important feature of her experience was referred to in the most cursory manner. It appears that she has been instrumental in conferring the power to obtain the spirit-voice and other mediumistic gifts upon several mediums. This peculiar characteristic of Mrs. Berry enables us to understand why she succeeds in such a marked manner in obtaining manifestations of various kinds, though other investigators may find their efforts unavailing. She is endowed with a magnetic sphere which the spirits can make great use of in producing the phenomena. Some persons who ought to know better, and who are ignorant of these hidden forces, have had the impertinence to characterise some of the accounts of seances in which Mrs. Berry has taken part as exaggerated, forgetting that the products of a circle depend entirely upon its constituents.

After the narrative portion of the paper was concluded, a series of select manifestations were described, which were of a very striking character, embodying nearly every phase of physical manifestation. Though the audience sat for nearly an hour listening to the uninterrupted reading of Mrs. Berry's experiences, they manifested no impatience or weariness, but were all astonished to find that the evening had flown so imperceptibly. When the reading was finished, a burst of applause followed, and Mr. Gough, who occupied the chair, proposed that the thanks of the meeting should be accorded to Mrs. Berry for the pains she had taken in writing such an admirable paper, which vote was very heartily given. We cannot dismiss this portion of the subject without noting the very cordial manner in which Mrs. Berry referred to the numerous mediums with whom she has laboured.

The general feeling is that Mrs. Berry's experiences are of far too valuable and instructive a character to be limited to the knowledge of the few persons who heard them on the 27th ultimo. If experienced Spiritualists can find such deep interest in Mrs. Berry's narrative, how much more absorbing would it be to those who are less acquainted with the wonders of the circle! We venture to suggest that, as a further duty to the cause of Spiritualism, Mrs. Berry should prepare her essay for the press, elaborating it with such reflections as may occur to her, and adding descriptions of numerous other seances which she has witnessed. The whole would make a unique little book, unlike any

other in the whole circle of spiritual literature. Indeed, it is a felt want that there is no handbook of physical phenomena, so to speak, and by a proper classification and presentment of the gems in Mrs. Berry's treasury, just such a work could be produced as the one we refer to.

After the reading of Mrs. Berry's paper, the chairman intimated that any lady or gentleman present might give their experience, or make observations upon the paper already read, whereupon Mr. Burns said that a lady had given him a paper with permission to read it if opportunity offered. The chairman assented, and the paper proved to be very excellent indeed—so much so, that the Editor of the *Spiritual Magazine* has desired it for publication in an early number of that periodical. The thanks of the meeting were also accorded to the anonymous writer of the second paper.

Several of Mrs. Berry's spirit drawings and paintings were on the table, and Mrs. Ellis, in a very neat and pleasing speech, said that Mrs. Berry's paintings were the most wonderful part of her experiences. Mr. Ellis was an artist, and had been convinced of Spiritualism through having seen one of these paintings in the window at 15, Southampton Row. The difficult and minute manipulation and use of colour, features which the artist found most difficult to obtain, were prodigally diffused through Mrs. Berry's pictures.

Mr. Shorter then rose, and in a clear and able manner showed that the apparitional phenomena and spiritual manifestations embodied in the paper just read fulfilled all the requirements laid down in the tests given by Mr. Harris in the paper read at the previous meeting. Mr. Shorter gave many corroborative instances from his own experience, which led him to the conclusion that these phenomena were not the result of some force, but that they were the work of spirits.

Mr. Harris, in presenting his concluding remarks on the discussion, very cordially acquiesced in the view taken by Mr. Shorter. His paper suggested requirements which ought to be fulfilled by every apparitional manifestation before it could be accepted as a fact, and he was pleased to observe that the experiences described that evening met the conditions of his suggested tests. He did not discuss the matter as a Spiritualist, but thought such universally prevalent phenomena as apparitions should be made the subject of scientific observation, rather than be decried as superstition. When thus tested, he considered that twenty-five per cent. of the belief current respecting apparitions might be considered true. There were two classes of persons in reference to such subjects—the Spiritualists and the Materialists, and he thought the former were far more reasonable and philosophical than the latter. It had been said to him, "Do you intend to go among the Spiritualists? They avoid discussion and inquiry; they are unreasonable and partial." But he was pleased to observe that he did not find them so. They were open to the fullest investigation.

A vote of thanks to the Chairman closed the proceedings.

Mr. Burns announced that he would read a paper on "Some of the Conditions under which the Physical Manifestations may be Promoted or Retarded," at another meeting to be held on Wednesday next.

A second meeting was afterwards constituted to discuss the propriety of the suggestion made in Mr. Taylor's letter, published by us last week, as to the practicability of forming a Society of Spiritualists to continue the meetings thus so auspiciously established at the Spiritual Institution.

#### LINES SUGGESTED ON HEARING OF THE DEATH OF MR. JACKSON.

I took my pen to write the words:

"O dismal grave! O fearful death!"

When lo! it seemed as if I heard—

Not uttered by a mortal breath—

"Oh be not sad! Oh do not mourn

That he from out your midst is gone!

For he hath waked to brighter morn

Than dawns this weary earth upon;

"Where he will be more happy far,

Have greater scope to run the race

He ran so nobly here—a star

Upon the troubled ocean's face!

"And though now hidden by the cloud

That parts Eternity from Time,

He may perchance be yet allowed

To hold to you his torch sublime—

"The torch of freedom and of truth,

To light ye mortals through the dread

And darkling desert, which from youth

To age in sorrow ye must tread."

A. T. S.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The Committee of this Association give notice that a Special General Meeting of the members will be holden in their Rooms, 74, Navarino Road, Dalston, London, E., on Thursday evening next, the 11th inst., at 8 for 8.30 p.m., to consider the present position and future prospects of the Association. Written applications for admission to the above meeting, from ladies or gentlemen interested in the work of encouraging inquiry into Spiritualism, will be entertained; while letters containing practical suggestions from members or friends unable to attend on the occasion should be addressed to the Secretary, at the Rooms of the Association, on or before the day *previous* to the date of meeting. The Committee will recommend at such meeting a revision of the Prospectus and Rules, and take the sense of the meeting upon the advisability of reorganising the working arrangements.

**CURE OF CANCER BY SPIRIT-POWER.**—We are informed that Maria Scargel, wife of George Scargel, miner, Ossett Common, has been cured of a cancer in the breast through the mediumship of John Crane.

The adjourned discussion on Spiritualism at the George Street Chapel, Croydon, will take place on Monday evening, April 8. Spiritualists in the district should attend and take part.

## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	1d.	per annum,	6s. 6d.
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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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Scientific Fallibility—A Letter from Mr. Mumler—Mr. Guppy's Spirit-Photographs: A Perfect Specimen—Spiritualism at Wallsall—Mr. Gerald Massey on Spiritualism—Mr. Gerald Massey's Lectures on Spiritualism—A Society of Spiritualists Proposed—A Letter from Mr. Bradlaugh—"Love one Another"—Spiritualism at the Hall of Science—A New Theological Criterion—The Spirit Messenger—The Fundamental Principles of Spiritualism—Spiritualism: Its Advocates and Opponents—An Inquiring Secularist, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, AND CAVENDISH ROOMS.

FRIDAY, APRIL 5, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, APRIL 7, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. H. E. Russell will deliver an address in the trance.

TUESDAY, APRIL 9, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, APRIL 10, Mdlle. Hue's Seance at 8. Admission 1s.

\* Other Seances in London and the Provinces may be found on the last page but one.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 5, 1872.

### MR. JACKSON'S DECEASE.

Our readers will not be prepared to learn that our worthy friend, Mr. J. W. Jackson, breathed his last on earth between 8 and 9 o'clock on Tuesday morning. This melancholy termination of his sufferings was not anticipated at the date of our last issue. He had subsided into a more quiet and tranquil state, and it was hoped that the recuperative powers would soon resume their efforts and give a favourable turn to the symptoms. Such hopes were fallacious. About the end of last week the stagnant state of the vital processes which had attended the whole course of the illness developed itself into those well known indications which precede dissolution. Indeed, it may be said that our departed friend died vitally at or even before the commencement of his illness, and the brain organism, unsustained by normal physical conditions, passed into that very susceptible and excited state which gradually consumed all that remained of the once strong and comprehensive frame, and ended in his almost imperceptible departure at the time above named.

Mr. Jackson felt that he was a doomed man from the beginning of the attack. After the first three weeks, during which time he was in a delirious state, the sufferer quietly resigned himself to his fate, and though his friends hoped and worked for a different termination to his illness, yet the invalid could not be persuaded but that his end was approaching. With that lucid perception and philosophical penetration which characterised Mr. Jackson in his usual state, he clearly saw the condition which he was in, and the circumstances which had led to it. The nature of the disease did not favour that calm anticipation of dissolution which Mr. Jackson's devoted life and unselfish motives would naturally have favoured; but the inharmonious condition of the organism and the circumstances of his family, induced a state of feeling from which death was a happy release. In fact, Mr. Jackson's death was in every sense of the word a premature one. He was stricken down by violations done to the brain from overwork and the pressure of pecuniary circumstances. In our departed friend's case, we see the fearful sacrifices which those incur who devote their lives and talents to the enlightenment and elevation of the world rather than to their individual purposes. Our lamented friend was literally sacrificed to the cause of human progress, in which he spent the greater part of his lifetime, and the indiscriminate thoughtlessness of the multitude who would rather release the Barabbas of society than its enlightener and saviour from ignorance. But in his deepest troubles and severest sufferings, that strong man, thus struck down in his prime and on the high road to honourable distinction and the enjoyment of his well-earned reputation, did not grieve for himself. He distinctly realised the truth that the vanities attending such feelings are not worth a moment's consideration. His sole trouble was that his helpless wife and children would be left in a world without protector or provider—that world which had slain the stronger and more enduring member of the little family. And we who are acquainted with the facts of Spiritualism cannot forget that our friend still lives and is, of course, as

keenly cognisant of the condition of those left behind as ever he was. The same anxieties and interest in their welfare will haunt him now as they did while he was on earth.

If we did not as reformers so thoroughly second his efforts as to enable him to obtain the means of existence amongst us, let us not perpetuate our cruel behaviour by continuing his cares in the spiritual state. This is our duty to the dead—to extend our care and thoughtfulness to the living. We are proud of the spontaneous sympathy which has been already manifested by our readers, and had our regretted brother been of a less noble stamp of mind and adopted the expedient of casting his cares upon the shoulders of others, he might, at the sacrifice of his self-respect, have fared otherwise. Amongst those who have been foremost in their efforts to ameliorate the condition of the distressed family, the name of Mrs. Makdougall Gregory occupies the first place, though the full extent of her beneficence will never meet the eye of the public. The serious nature of the case was known in Glasgow only a few days ago; but it met with the most prompt and cordial response from the former co-workers of the deceased. We have received from Mr. Nisbet the sum of £10, with the following list of donors:—Mr. R. Dick, £5; Mr. James Eadie, £2; Mr. Wm. Hay, £1; Mr. Wm. Kirk, £1; Mr. John McGlashan, £1.

Mr. Chinnery, of Paris, writes: "Put me down for £2 for Mr. Jackson. If I could afford thousands, I could not repay him for the work he has done for me, irrespective of that which he has done for society." Mr. Chinnery also expresses his intention to forward a hamper of cordials and other articles of use to the sick, but this good intention will now have to take another form. As an instance of the appreciation extended to Mr. Jackson as an author, we may quote the following remarks from a gentleman in Paris, himself an eminent philosophical writer, and who only knew our late friend through *Human Nature*. He says: "I have to thank you for sending your magazine, which I always read with much interest, and particularly the articles of Mr. Jackson. Seeing that a subscription is opened for this latter, I enclose a cheque for £5. If any list of subscribers is printed, please to place my initials only—J. F. E." Further contributions have been received as follows:—Elias, £1; Miss Blackwell, 5s.; Mr. Glendinning, 10s.; Rev. Guy Bryan, 10s.; Mr. A. Gardner, 10s.; F. Peele, Esq., £1; M. J. Routh, Esq., £1 1s. In addition it ought to be recorded that the Rev. S. E. Bengough has some time ago taken the little boy off Mrs. Jackson's hands for the present. An attempt is being made to raise a fund for the education of this boy, who seems to be endowed with powers which may do honour to his father's name.

The interment will take place at Kensal Green Cemetery tomorrow, at one o'clock. The service will be performed by the Rev. G. B. Porteous.

### MR. MASSEY'S LECTURES.

The "May meetings" are approaching—that season of preparation, travel, wonder-seeing, and denominational enjoyment, when thousands of all shades of religious opinion and philanthropic motive come up to the modern Jerusalem and pay their vows at the shrine of their heart's sympathies. Shall it be said that Spiritualists have no interest in the approaching annual celebration, and that of all the various claimants for heaven's favour they alone refrain from making an effort to cause their influence to be felt upon the mind of the metropolis and of the country? Forbid that such should be the case! Only give Spiritualists sufficient errand to visit London during May, and thousands of our provincial brethren would embrace the opportunity of arranging matters so that their trip to the metropolis would be advantageous to themselves, and, at the same time, a help to the cause of Spiritualism. We are glad to be able to suggest that 1872 holds out an inducement of this sort which past years have not furnished. As announced by us last week, Mr. Gerald Massey, the poet of the people and of progress, has accepted an invitation to deliver four lectures in St. George's Hall, on Sunday evenings, the first to take place on May 12th. The time selected is opportune in many respects, as London will then be full of Mr. Massey's admirers, drawn from all parts of the country, and who may dare to attend a lecture on Spiritualism in London, when they would perhaps be deterred from doing so in their own localities. Again, we earnestly suggest that all who take an interest in the movement make it their business to be present at one or more of these lectures, if possible, and not only attend themselves, but induce their friends to do so. It will not be at all difficult for many of our provincial brethren to be present in London during one or other of the weeks in which Mr. Massey lectures. All of them have friends, relations, and acquaintances in the city, and by using their influence the approaching course may be the most successful event which has yet occurred in connection with our movement. Its importance stands higher than any effort of the kind which has yet been attempted. No person of Mr. Massey's genius and eminence has as yet so signally identified himself with the cause as he has done in responding to the present invitation. Say of Scientists what you please, with their acquired knowledge and matter-of-fact experiments, we must admit that the poet, with his native genius, exuberance of intellect, and elevated aspiration, bears off the palm. Spiritualists who thus, with pride and gratitude, recognise the noble intentions of our eminent friend Mr. Massey, should, with heart and soul, second the effort which he is making to promote a knowledge of man's spiritual relations.

We do not write on the present occasion for the purpose of giving details as to arrangements. These will be furnished next week, and between now and then tickets will be ready, and for the distribu-

tion of which we solicit the cordial aid of all the friends of the movement. Our present purpose is simply to suggest that by taking the subject into due consideration a very general attendance of Spiritualists, not only of London, but from all parts of the country may be effected, and Mr. Massey's lectures, instead of being merely a local affair, will assume a truly national importance.

#### SPIRITUALISM AT THE HALL OF SCIENCE.

DEAR MEDIUM.—Allow me, through your columns, to sincerely thank the many friends of Spiritualism in London who so kindly attended my first lecture on Spiritualism amongst our co-labourers for human freedom, the *Secularists*. I was very pleased to notice among the audience persons from Pimlico, Paddington, Islington, and other distant parts, including the whole circuit of the London district. I also think there is much credit due to you, little paper, for bringing about the result, as your weekly announcements have not only been of great value in this most recent case, but in hundreds of other instances which never meet with recognition. The meeting on Wednesday night was successful beyond expectation. The audience was not large, but as numerous as could be expected. They listened with the deepest attention, and heartily applauded the lecturer at the close. About half an hour was devoted to the answering of questions, which were respectfully and intelligently put. In introducing my lecture, I observed what pleasure it gave me to stand on the platform of the Hall of Science, and trusted that my efforts during the evening would manifest a truly scientific spirit. This programme was faithfully carried out, and hence the cordial manner in which statements were received, though quite contrary to the experience and convictions of many of the listeners. I have to announce that there is a deficiency of 30s. incurred, which I shall very gratefully receive from any of our friends who may be blessed with the means of aiding a good cause, and may not have any opportunity of otherwise manifesting their interest in Spiritualism. I love to work, but it is rather discouraging to have to do it at a loss, and the effort of Wednesday evening is well worthy of the support of the friends of the movement. In due course I hope to see the experiment repeated.

J. BURNS.

#### A MISSIONARY MEDIUM.

The question of having Mr. Wallace employed as a missionary medium is being seriously discussed in various quarters. Many of our readers will remember with what acceptance this medium spoke at Mr. Cogman's Jubilee, and his recent address at Cavendish Rooms was very suggestive. He is particularly adapted to visiting families and private meetings, aiding seekers in forming circles, developing mediums, producing phenomena, giving tests, and advising in the trance through the aid of his spirit-guides. These various qualifications render our aged friend an instrument of great value. We hear from various sources that he visited Kingston-on-Thames on Sunday evening last, and delighted the friends very much. We are glad to hear that their meetings in the Lyceum are promising to be very successful. Respecting the employment of Mr. Wallace, we have received the following letter, and shall be glad to hear from others favourable to such a work:—

"To the Editor of the MEDIUM and DAYBREAK.—Dear Sir,—I was much pleased to see in the MEDIUM the report of Mr. Wallace's trance discourse at the Cavendish Rooms. Not that I consider that very wonderful in itself, but because it shows an appreciation of Mr. Wallace to place him on the rostrum with the rest who are serving Spiritualism in that way. Mr. Wallace and his good lady have been in the field some eighteen years, and as they have not coined a fortune, or anything like it, out of their labours, I would like to see a fund collected to assist Mr. W. to visit existing circles in the country, and make it his business to labour on for the cause where he may find a fitting field. Spiritualism in England is in need of workers, and funds are necessary to sustain them. I shall be happy to contribute my portion towards giving one of our honest workers a start in what I consider a good track. I have little doubt that Mr. Wallace could make the thing self-supporting after a short time.—ROBT. JOHNSTONE, Wick Lane, Old Ford.

THE MECHANICS INSTITUTION, LLANELLY, has refused to accept a copy of Mrs. Hardinge's "History of Spiritualism," offered for the library by Mr. J. F. Young. The reason given in the reply was that "the book is not suitable for the library," but the words used in committee were, "It is not a book to put into the hands of the young." The governing intellects of Llanelly are remarkably wise in their generation. When we visited that town first, a few years ago, they did all they could to prevent our being heard; but though denied the Hall of the Institution, our visit was a success, and has borne fruits to this day—thanks to the energy and devotedness of our good friends the Youngs. On a subsequent visit, a vote of thanks was passed to us by a crowded audience in the hall that had been denied a short time previously, and the resolution was supported by the Rev. Mr. Williams, vicar, and a Dissenting minister, both of whom spoke in the most laudatory manner of him whom very wise men had considered an infidel and a dangerous person. We hope to visit Llanelly once more, and have an opportunity to show the professed followers of Jesus what they ought to put in place of the ceremonials and dogmas they have substituted for the Spiritual Religion.

THE SERVICE at Cavendish Rooms, on Sunday evening, will be conducted in the trance by Mr. Russell, of Kingston-on-Thames. This is the first occasion on which a provincial medium has officiated in that capacity in London. Mr. Russell has for a considerable time been exercising the mediumistic gift, and has from the first progressed in his acquirements. We regret that we have no report of the address given through Mr. Morse on Sunday last. The controlling spirit made very apt reference to the progress which Spiritualism has attained since its advent, that day being the twenty-fourth anniversary of the movement. We also apologise to our Clerkenwell friends for having no report of the lecture delivered through Mr. Morse at their Association on Thursday evening of last week.

M. GORDON.—Very creditable to your feelings, but not quite fit for the printer.

RECEIVED on behalf of Mr. Clarkson Selby, from Mr. Armfield, 5s.

#### MR. BURNS'S COUNTRY TOUR.

On Sunday week, April 13, Mr. Burns is announced to give two addresses on behalf of the Children's Lyceum, Sowerby Bridge, when, as on former occasions, he hopes to meet a general gathering of the warmhearted Yorkshire friends of Spiritualism. He will attend the Children's Lyceum in the morning, and we would suggest to Spiritualists in the surrounding towns and villages that they apply for permission to be present also, and go home resolved to establish lyceums in their own localities. At half-past two he will speak in the Town Hall; subject: "Desire Spiritual Gifts;" and in the evening at 6.30, the topic will be, "If a man die, shall he live again?" Visitors from a distance may be accommodated with comfortable entertainment between the meetings. For any information enclose a stamped envelope to Mr. Timothy Thorpe, secretary, Albert Iron Works, Sowerby Bridge. On Monday, Tuesday, and Wednesday, Mr. Burns will lecture in Bishop Auckland. His other appointments are not yet fixed.

We have just received a letter from Mr. T. Lees, Cleveland, United States, from whom a communication appeared in the MEDIUM a few weeks ago. Mr. Lees observes:—"I am now giving the Children's Lyceum my almost undivided attention. I was surprised to learn through Hudson Tuttle, and some papers he sent me of yours, that you had no Lyceum in London. What a deplorable state of darkness! I regard the Lyceum as part of the keystone of Spiritualism. I am coming over this summer (on a visit), when I shall endeavour to find out why there is no Lyceum in your Village. I thought London was large enough for one when I left ten years ago. I cannot find it in my heart to be too hard on you though, for I consider you have achieved wonders, considering how conservative you English are. I know that you have 'waded through a heap' (as we say here) of anxiety, trouble, vituperation, &c., &c., in order to reach the position you now occupy. Brother Peebles was through Cleveland a short time ago, the same genial, kind-hearted man as ever. You may well say 'our mutual friend;' he is the friend of all, particularly the oppressed and down-trodden, but at the same time the opposer of error in all its forms. Would that we had more like him in our ranks!"

The celebrated mechanical illusionists, Professor Pepper and Mr. T. W. Tobin, have commenced to give exhibitions of their art in the Egyptian Hall, Piccadilly, with the object of counterfeiting the spiritual phenomena, and thereby showing the superiority of the latter manifestations. The newspapers profess that Mr. Pepper could discover the tricks of the spiritual seances if he were present; but he has been present at several, still we have heard of no exposure of tricks. The professor's exhibition is truly a laudable contribution to the reality of Spiritualism, seeing that it requires him to avail himself of so much scientific knowledge and mechanical skill to do that which occurs to far better purpose in the presence of stupid, ignorant, unpretentious people, without the aid of any appliances whatever. Truly, Professor Pepper, you merit our cordial thanks; for, certainly, the sordid motives of gain cannot enter into the arrangements of parties who, by their exhibition, confess their own ignorance and the inferiority of their "show" to that which they profess to expose.

"WEEK by week as I read your columns I see more and more the need of greater care on the part of investigators, so as to ensure accuracy in the observance and recording the circumstances and phenomena which may occur at the seances. I most strongly impress this upon all, as it is only by such means that we may ever expect to be able to find out the principles and laws which govern and regulate these occult phenomena. I owe you and your esteemed correspondent, 'T. E. J.,' my thanks for the information you have kindly given me on Miss Fowler's flight. I should be glad if 'T. E. J.' would favour me with his address, being anxious to exchange notes with him.—JOSEPH OGDEN, Hyde, near Manchester, 18th March, 1872."

MR. J. RAISTRICK, Ecclehill, writes:—"I am a constant reader of the MEDIUM, and take a great interest in watching the gradual unfolding of its readers, but there are too many that call themselves Spiritualists that still dwell in the shades, seeking something that is not beneficial to this life nor the life to come." He thinks the physical wonders are from "disobedient children" in the spirit-world, and is pleased to see that we find space to discuss higher matters. We are ever anxious to present Spiritualism as it is, and all the facts are necessary to the various degrees of ignorance requiring light. We thank our correspondent for his kind words. He is an old worker in this cause.

SOMNAMBULISM.—About the beginning of the present century a banker at Amsterdam requested Professor Van Swinden to solve for him a calculation of a peculiar and difficult kind. The professor tried it, failed, and submitted it to ten of his pupils as a good mathematical exercise. One of them, after two or three days' work at it, went to bed one night with his mind full of the subject, and fell asleep. On waking in the morning, he was astonished to find on his table sheets of paper containing the full working out of the problem in his own handwriting; he had got up in the night, and done it in his sleep and in the dark.

BILLINGSWORTH is an agricultural village in West Sussex. The General Baptists hold liberal theological views, and occupy a quaint old chapel situated in a grove of trees. The staid and respectable hearers evidently consider that it is the preacher's business to decide as to the theological merits of the discourse, while they listen passively, much in the same frame of mind as the Salopian who replied, "What has these things to do with I?" We hope that the two discourses on Sunday and our lecture on Monday evening were not absolutely thrown away.

NUMEROUS inquiries have been received from the provinces respecting the projected tour of Miss Lottie Fowler. She has some difficulty in arranging the matter, seeing that she is a lonely, nervous woman, and without any positive assurance from those who have made inquiries respecting her visit. The best course would be to write to her, detailing how many general seances could be got up for her, and also the number of personal sittings she might expect to receive.

On Wednesday evening next Mr. Burns will read a paper, at the Spiritual Institution, on "Some of the Conditions of Physical Mediumship." The attendance of mediums and those having experience in mediumship is cordially desired. Tickets are now ready. Members of the Institution should apply before Monday evening, after which those remaining will be issued to non-subscribers who may wish to be present.

## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

(Being Good Friday, there was no seance on March 29.)

### A SEANCE WITH HERNE AND WILLIAMS.

*To the Editor of the Medium and Daybreak.*

SIR,—If you could find space for my narrative of facts, as presented to me on Saturday evening last at Messrs. Herne and Williams's, I should feel greatly obliged; inasmuch that, my having been an Atheist so many years, I feel it a duty I owe to the world to state at least some of the phenomena that have led up to my conversion. This being the last, though not by any means the least, convincing phase of spiritual manifestation, I will, therefore, give my Saturday evening's experiences of my new-found faith. On the evening in question, myself and friend presented ourselves at 69, Lamb's Conduit Street, and were ushered into the drawing-room, the surroundings of which bore no resemblance to what we are wont to hear of the supernatural wherewith to play upon our nerves, but a neatly-furnished, cosy room, in which the most fastidious might sing "Home, sweet home." The persons present were a gentleman and his son, a young lady of some sixteen summers, and another apparently about thirty, but should she see this, I hope I shall merit her forgiveness if I am wrong. Having waited some twenty or thirty minutes, the tables and chairs were taken into the back drawing-room, the intention evidently being to convince persons that there needed no speciality in furniture or decorative arrangement, such as many are wont to assert; so that we had an empty room, improvised with the ordinary furniture of every-day life—enough in itself to convince the most sceptical that springs, and falls, and hollow-legged chairs were quite out of the question. By the time appointed for commencement some fourteen or fifteen persons had assembled, male and female, the males, I think, predominating, so that, according to general acceptance, the strongest element prevailed. Upon the lights being extinguished, we all joined hands; in less than four minutes a bright light was seen about the size of an ordinary candle flame, but much brighter; it passed along the room between our heads and the ceiling. Had this been a trick with phosphorus, we must have smelt the characteristic garlic odour of that body during combustion; but such was not the case. Was it potassium or sodium? Water as a liquid, or pure oxygen gas, must have been present for its combustion. Was it electric? Then a positive and negative wire must have been laid, which would have been visible. Again, at the moment of the light appearing, a something whizzed through the air, which in the sequel proved to be the baize case of a guitar which lay upon the table. The said case Mr. Williams declared he had left upstairs previous to entering the seance room. Then a bunch of keys was thrown across the table, Mr. Williams stating them to have been in his pocket just before. Now a gruff, stentorian voice saluted our company with a goodnatured "Good evening, friends!" and having passed round the table, with a kindly word for all, suddenly addressed himself to another spirit-voice (speaking at the other end of the room) in the following terms:—"Well, you old Dutchman—you here, are you, you old Dutchman?" The said Dutchman was being questioned by a gentleman from Blackburn, Lancashire, whom he said he always followed wherever he went. Then the low, sweet voice of the spirit "Katey" was heard addressing a young lady as though she were quite familiar, mingled with whose voice was that of John King, with this admonition: "Be careful of my Katey—don't hurt my Katey." The enunciation of such expressions led me to suppose that these spirits are father and daughter. John King having expressed a wish that we should sing, a hymn from the *Spiritual Lyre* was sung; then was recited a hymn—"Emily's Farewell," which John King, in his gruff manner, applauded then and several times during the evening. Then John was asked if he would go to Glasgow, and he said he would, but the "boys" ought to go down if possible; he also promised to come to my circle in Gloucester Street. After an interval of about fifteen minutes, refreshments being served in the interim, we changed our sitting to the front drawing-room. The moment the lights were extinguished, we heard a kind of buzzing over our heads, and saw a light near the ceiling, but not so bright as before. Then came a noise as though a lot of straw was being torn asunder by the hands of some person overhead, Mr. Herne at the same time exclaiming, "You naughty Katey, it is too bad; you are tearing my bouquet of everlasting flowers!" That something of the sort was being done was evident, for nearly everyone present had some part of it thrown over them. On lighting the gas, such a scene presented itself! which may be best conceived of by the aspect of a corn-chandler's shop during the unloading of clover; while round the hat of a gentleman present was laced, as a wreath, some of these immortelles, in the centre of which was a bow taken from the head of a young lady present. Such a medley of strange sights was presented that one can but think the spirits pass their time in jest and fun, as much as any mortal here; but being Eastertide and a holiday may somewhat account for it. However, a gentleman's face was blackened, and another's rubbed with a damp towel, as was also Mr. Herne's, but from whence the towel came none could tell. A pair of fire-tongs were laid upon my knees, a guitar laid across a gentleman's shoulder, an umbrella spread open upon the table, beside which was found a hat-box which had been placed beneath the window; besides this, a travelling rug and wrapper were placed at the owner's feet. A flower was taken (in response to my own wish) from a lady's hair and placed in my hand. All this, Sir, took place while our hands were locked in each other's, so that if the plea of collusion be advanced to explain the phenomena, then others beside the mediums must be equally guilty; moreover, if ventriloquism be the cause of the voices heard, then Messrs. Herne and Williams are in a position to make a rapid fortune by at once taking some of our metropolitan public halls for the exhibition of their singular powers,

for such a feat was never before attempted as that of making three distinct voices audible at the same moment, at different parts of the room and in conversation with different persons, to say nothing of the sleight-of-hand necessary to perform the other tricks. But no, Sir; I believe Messrs. Herne and Williams to be sincere and honest, and must look to something outside the hackneyed philosophy of our schools to account for these, to me, astounding phenomena. Hoping you will pardon the length of my communication, having abbreviated as far as possible in consonance with justice a description of so remarkable a seance,—I am, dear Sir, faithfully yours, WM. WARE COTTER.

### A SEANCE WITH LOTTIE FOWLER.

DEAR SIR,—I write to apprise you of the successful seance we had on Sunday with Lottie Fowler. The circle was formed of ten persons, and all had tests, some of course more marked than others. The more particular one I beg to narrate. Mr. Bond and wife had undeniable tests in having a little boy described. Lottie told them how he died, and from what disease; how his hair was curled with paper; how he closed his teeth against the medicine; how, just before he died, he put his little hands together and knelt upon the bed, and said a little four-line rhyme for his prayer; and all which was exactly true. He also said, "Mamma has not got my picture, though she would like it;" and he gave his name. Indeed, it was a grand test and proof of the child's presence and continued existence. To myself, Lottie told me there was a fair-headed little girl upon my lap. She described the dear one exactly as she was in earth-life. Lottie said, "She wants something of hers that is in the room—she is going to get it." Lottie was led to a corner behind an easy chair. There was one little chair our darling used to amuse herself with—it was her own little chair. Lottie brought it into the middle of the room, and sat down upon the floor and began to play with it, just as our darling was wont to do in earth-life. In fact, so real did it appear that I thought our child was with us again. Lottie picked up the chair and said, "She says she is named after her mamma," and kissing the chair she said, "This is Jessie's chair—keep it as a love token." My wife's name is Jessie. You can imagine how enraptured we were to find her remembering her familiar things she had played so oft with when in earth-life. A friend had a brother described standing near him—how he died, by what means, and how long he had been in the spirit-world, which was correct; how he had been in business and failed, and from what cause; also a child that had passed away, and how long. A lady had her father and uncle described—the cause of death and many other interesting particulars and tests. A doctor controlled Lottie, and gave us many excellent recipes and valuable advice, very marked to Mrs. Alsop respecting her eldest daughter. I could narrate much more, but I fear I have already trespassed too much upon your time; but I think we are bound to testify of the truth when we have such unmistakable proofs and tests of the presence of the beloved ones who have gone on before. Trusting it is not too lengthy for insertion, believe me to remain, yours very truly, Bow Road, April 2nd, 1872.

ARTHUR WHITEY.

### A DARK SEANCE WITH MISS FLORRIE COOK.

*To the Editor of the Medium and Daybreak.*

DEAR SIR,—On Tuesday evening last, the 2nd inst., I had the pleasure and privilege of sitting in seance with the above rapidly-developing physical medium, of whom many of your readers have repeatedly heard during the past nine or ten months. The circle, consisting of Mr. Cook, Mrs. Cook, Miss Florrie Cook (the medium), Miss Kate Cook, a gentleman friend, Mrs. Cook's domestic, and myself, sat at about eight o'clock, when the table was immediately raised over our heads, while loud rappings were heard coming from various parts of it. On being requested by the spirit to sing, we all joined in singing "John Brown," the table vigorously beating time, and, on my pitching the chorus rather high, suddenly the table made a plunge at me, and forced me with my chair over on to the ground, much to the amusement of the rest of the circle. A tablecloth was brought from a side-table and thrown at me, and the table placed on top of me. Katey King (John King's daughter), the spirit who chiefly produces the physical manifestations at this circle, then manifested by speaking with the direct voice, clearly and distinctly, though with the peculiar lisp familiar to her, as well as making her welcome presence felt by clasping each of us by the hand, and at times permitting us to feel her arm. Katey having directed us to break up for an interval of fifteen minutes, we partook of some refreshment provided by our hospitable host, and on resuming the seance, Katey took a small piece of ship's biscuit from one of us, and, breaking it in two, put a piece in the mouths of the medium and the gentleman friend. I spoke to Katey with reference to a recent success of Miss Florrie Cook in a sitting with Mr. Frank Herne, at Hudson's, the photographer, when she directed me to arrange for another sitting with myself (the first having proved unsuccessful), when she promised better success. Katey continued to converse with us upon various topics of interest; and, to test her power of discerning articles in the dark (to us), I took a bag containing various coins from my pocket, which, on my requesting her, she took from me, and she demonstrated her power of distinguishing their value in a very satisfactory manner. Other articles were likewise taken from us, and manipulated in a manner which proved to us her ability to handle matter. In the course of the evening the spirit-hand of a friend, totally differing in size and texture to those of Katey, grasped us, and thus made his presence felt amongst us; while I observed that they were both as warm as my own, although they are sometimes cold it appears that the temperature increases in the course of the sitting. Various other spirit-friends were announced as being present, who are soon expected to manifest in a similar manner; and Katey having wished each of us good-night, adding "God bless you," to which, as you may be sure, we most heartily responded, the tubes were thrown down over my head, and the seance was closed.

Should you think any of your readers would be pleased to read the above, as an instance of the great success of home seances, I will thank you to insert it in your next issue.—I am, dear Sir, yours faithfully, THOMAS BLAYTON.

Navarino Road, Dalston, April 3, 1872.

## PSYCHIC FORCE CARTES DE VISITE.

To the Editor of the Medium and Daybreak.

SIR.—Mr. Herne got a very good carte de visite, on the 1st inst., at Mr. Hudson's, with a table and flowers floating over his head.

Miss Florence Cook got also a most interesting carte de visite, being herself entranced, and a white figure behind her. She will by-and-by get better spirit-figures.

Another lady got a brilliantly white something.

On the 28th ult., Miss Houghton got two excellent cartes de visite—in the one the spirits had brought and fixed palm branches in her hair [Hudson had none in his studio], and in the other there is a bright cross over her head, which came also for the occasion (Good Friday), and was not to be found afterwards.

Mr. Hudson is going to sign all the cartes de visite he takes. At present, what with inquiries from photographers and others, and trying for spirit-photographs (which do not always succeed), and printing for orders, he has more than he can do.

Persons wishing to study this new phase of photography should either go to Mr. Hudson, 177, Holloway Road, or send him 10s., leaving him to select and forward them ten of the best spirit cartes de visite.—I am, Sir, yours, &c.,

SAM. GUPPY.

## SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

SIR.—May I be permitted to make a suggestion to Mr. Guppy (whose good lady is doing such rich service in our cause) which may further the photographic experiments now being carried on? If it is necessary to have a second person with Mrs. Guppy in the dark cabinet when spirits materialise themselves, may it not also be requisite—in order to get the best results—to provide more mediumistic power in these photographic trials? What I mean is—would not Mrs. Guppy be likely to get better results if, for instance, the lady who sits with her for the cabinet manifestations accompanied her to the photographer's? I think "Katey" should be consulted on this point.

Most spirit-photographs that I have seen are, as compared with the human figure, either over or under exposed. By a series of experiments in which long exposures and short exposures could be alternately tested in a steady light, Mr. Hudson might soon ascertain if any improvement could in this way be brought about. It would be better to sacrifice the appearance of the human sitter by over exposure than that of the invisible being, who may perhaps require a little longer time to bring about the chemical change on the iodised silver plate.

A clairaudient and clairvoyant friend of mine, lately deceased, has frequently told me how much easier it was for him to hear a particular spirit, who frequently visited him, speak, and how much plainer he could see her, when persons full of magnetic power, though not themselves mediums, held his hands. I remember on one occasion, when talking to the spirit through the medium, putting this question to her: "How is it, when Mrs. — holds the medium's hands, he can see and hear you so distinctly?" The reply of the spirit was that Mrs. — had great magnetic power, and this power the medium drew from Mrs. —, and it was then used by the spirit in materialising herself, so that the medium could see her very plainly. I then pushed the inquiry further, and the spirit told me that the medium could not see her at all if she did not render herself more gross and material than when in her ordinary state.

If this view be correct, and I believe it is so, then would not Mrs. Guppy be able to improve the conditions by taking with her one or more friends whose magnetism—I use the term for want of a better word—would harmonise with her own, and so enable the spirits to gather sufficient force to turn out a perfect photograph? On the last occasion, when Mrs. Guppy took with her the child, the effects were better than before, because the psychic element was in greater abundance than it had previously been. I am quite of opinion that if Mrs. Guppy sat in a group with three or four intimate Spiritualist friends, ultimately there would be a complete success.—Yours respectfully,

AN AMATEUR PHOTO.

## MIND AND BODY.

To the Editor of the Medium and Daybreak.

SIR.—The brief remarks under the heading "A New Theological Criterion" (see page 113) are very interesting, inasmuch as the experience of the writer of that letter on the subject referred to is a proof of the involuntary action of the mind upon the body, and that, under certain conditions, mental impressions have a decided effect upon the physical sensations, or the physiological processes. I have been conscious of a similar result, merely after perusing in succession letters written by correspondents possessing entirely different magnetic qualities; the effect I noticed upon me was quite independent of the subject-matter of either communication. I mean there was neither painful nor pleasurable news in the one or the other. I believe that the "physical pain at the heart" described by your correspondent may be very satisfactorily accounted for by any of your readers acquainted with the simplest laws of Physiology and Pathology, but such an explanation would not remove, but rather heighten the interest, of such an inquiry from a psychological point of view. How far such sensations could be made a test of the truth or otherwise of theological subjects, I must leave to those who are better qualified than myself to offer an opinion.—I am, Sir,

YOUR ORIGINAL "SENSITIVE" CORRESPONDENT.

## A LETTER FROM A ROVING SPIRITUALIST.

DEAR MR. BURNS.—As I do not suppose you get many letters from New Orleans, I thought I would let you know how Spiritualism is getting on here. I have just come back to the ship after hearing Mr. Peebles. This is the first time I have heard him or any other lecturer on Spiritualism. I was delighted with the whole affair. The singing was done by a young lady, who was accompanied by a harmonium; I remember reading two of the songs in the Lyceum Guide. I shall esteem that little book more than ever. I gave away my copy to a passenger going to Jamaica, who fell deeply in love with it (who would not?), and then I told him it was of the Spiritualists. I think that,

backed up with a few of your tracts—"Daylight in Dusty Corners"—which I gave him, will make a good impression. He told me that there was a number of Spiritualists in Kingston, Jamaica. Unfortunately I had not time to hunt any of them up, as is my usual plan, or else I might have been able to send a short account to the Medium of the status of Spiritualism in the West Indies. The movement is very backward in this city; I could not see one address in the *Banner of Light* for this place, but as I was walking down a street I saw a placard up, stating that a medium gave sittings inside, so in I went, and there learned where I might get information on the subject, and also the fact that she (Madame Depetrute) was the only public medium in the city. The result is, I have gone to see the proceedings at a new Lyceum which they are getting up. They have not got banners yet—there are only about a dozen pupils yet. I have been told that one reason why Spiritualism is so backward here is, that before the war the spirits always said that slavery would be abolished, and so got into very bad repute with some of the Southerners. I should think that would be a very likely view for the spirits to take of it, but people here cannot see things in that light yet. I found the Medium here; I have got six numbers that were published (up to No. 84) since I left England. I am glad to see that Miss Lottie Fowler has been so successful—she was the first medium who ever gave me a really good test (all the rest might have been psychometry), in Baltimore, last August. I cannot be too thankful for the tide in my life which has brought me in this ship so often to cities of this great Republic, and so put me in the way of getting a continual supply of spiritual literature. Thanks to the books you gave me, I have never been lonely on deep Atlantic, even when we had no passengers (we never have going home). I think that is one reason why people should read on the subject—for when you read of the deeds of good spirits, the like kind will attend, and I suppose the result may be what is called normal mediumship in those persons commonly called non-mediumistic. I know I have been very much happier since I commenced to study this philosophy, notwithstanding the fact that a rapid development may be attended with many stings of conscience.

To conclude, the meeting this morning was held in Minerva Hall, a beautiful little chapel, and the attendance was very fair for the first lecture. I hope to go again at 7 o'clock this evening. You have many letters to read; I hope this will not trespass on your time.—I remain, yours sincerely,

H. M. MADDEN.

New Orleans, Louisiana, U.S.A., Sunday, Dec. 3rd, 1871.

## SPIRITUAL PANTHEISM.

Under this title Mr. John Stubbs, of Gateshead, writes a long letter in the *Newcastle Chronicle*. He says:—

"The one great advantage of this new philosophy is, that its converts are not bound down by any particular mode of thought or belief; freedom of opinion is allowed in its ranks, and on that account I claim the freedom of speech in stating my views.

"Spiritual Pantheism," or Psycho-zoism as it is called, is closely allied to Modern Spiritualism.

"Now, this Psycho-theism of ours affirms the existence of spirit, while it does not deny the existence of matter. And by being associated with this new philosophy it also admits of spiritual manifestations under certain material conditions. We have no objections whether you call it 'Latent Thought,' 'Unconscious Cerebration,' or 'Psychic Force,' by giving it those names you admit of the phenomena, and yet those scientists in attempting to explain the phenomena do not see how near of a spiritual nature is their explanation. They do not recognise the spirit or soul of things.

"It astonishes me how they can believe in God, the soul and its immortality, while in their orthodox minds they can neither define nor demonstrate its existence. For me it must either be Atheism or Spiritualism—I see no alternative.

"The 'Spiritual Pantheism,' which I hold to be wise and true doctrine, is derived from Spinoza, Hegel, Fichte, Schleiermacher, and many others.

"We cannot doubt the existence of an intelligence in nature, which we might call the soul of nature. There is undoubtedly a divine mind, or soul, or intelligence, which permeates all space. An intelligent creation is ever going on.

"The laws of nature, or intelligence in nature, are immutable, but the matter itself is not immutable; and to think that all is guided in nature by the hand or will of a personal God, outside of nature, is an absurdity. The intelligence lies in the matter itself.

"The axiom of Hegel was, 'I think, therefore, I am,' evidently showing that intelligence comprises the man; and to-day we value the man and recognise him by his intelligence, and not by his outward appearance.

"The Spiritual Pantheist feels himself a portion of the infinite life; he contemplates the infinite spirit of the universe, which is life and death, phenomenal and substantial, of which he is a part. 'Spiritual Idealism' also offers great scope for the play of intellect. Some of our greatest poets have been Spiritual Pantheists, and Spiritual Pantheism is the most religious doctrine possible; it is universal providence, and even Atheists admit of the providence of nature and circumstances.

"Physical manifestations are but of a secondary consideration with us. The true Spiritualist is a student of nature, an admirer of arts, a lover of poetry, and fain would he be a deliverer of mankind from the evils which infect society.

"He is no sectarian, but holds the broadest views of religion and of life. His principal object is to uproot old superstitions and arrive at the truth of all things."

CONCERNING SPIRITUALISM. BY GERALD MASSEY.—The author has some very entertaining views upon the question of Spiritualism, and they are not less instructive than they are entertaining. He rattles away in his merry, and occasionally sarcastic, strain, about spirits and mediums, in a way that cannot fail to secure him a large number of readers. He tells that strange things are said and done, but with all their cleverness or their folly, our modern mediums have not quite equalled the performance of Balaam's ass, nor has there been any spirit-writing of so luminous a character as that which was exhibited at Belshazzar's feast. The work will well repay perusal.—*European Mail*.

## ELDER FREDERICK IN HIS OWN COUNTRY.

In reporting a lecture by our friend, Elder Evans, the *Brooklyn Daily Times* thus refers to the speaker:—

"Frederick W. Evans, who lectured last evening, is brother of the celebrated George H. Evans who died some ten years since at New Jersey. George was in his day a very active and successful reformer, and the beneficent fruits of his labours are to-day established and fixed in the laws of nearly every State in the Union. He began his career as printer and publisher at Ithaca, New York. He subsequently came to New York City and carried on business there, and for a short time was in company with our townsman, Mr. Levi Darbee, at which time Frederick was for a short term in their employ, working at the case. George N. Evans published in New York the *Sentinel*, edited conjointly by himself and the Hon. Robert Dale Owen. He was also interested in other publications, such as the *Working Man's Advocate*, and still another known as *Young America*. He was also the author of the noted pamphlet circulated far and wide, at the time of its appearance, and entitled: 'Vote yourself a farm.' This produced a great sensation. Among the leading reform doctrines which he advocates, are the following:—

1. The right of man to the soil. 2. Freedom of the public lands. 3. Homestead rights, out of which grow the homestead bill and the reforms effected since in that direction. 4. He was also the first to begin the agitation against the practice of imprisoning debtors, and against the laws that existed thirty and forty years ago for the collection of debts. He showed that many of these laws were grossly unjust, and secured their abolition. 5. He also advocated the equal rights of women, not only to property, but in every other respect; thus forestalling much that is now advocated in this same direction. Judge Hertell was the first man in this State who brought the subject of Woman's equal right to property before our State legislature, and secured the enactment of some of the laws that now serve as a protection to women. 7. He was a stern enemy of paper money, and was opposed to great monopolies, arguing against the United States Bank as a power that might finally result in overthrowing our liberties. The principles he advocated in this respect were eventually adopted as the platform of the Democratic party. 8. Last and most important, he advocated the right of every mechanic and labourer to a lien upon the property his hand helped to improve—a principle that was taken up and adopted in nearly every State of the Union.

"While we do not in any way accept and endorse all that Mr. Evans said, in the lecture elsewhere reported, it will be seen from this hasty summary of his brother's doings, that he is allied with one who has accomplished much good for the world, and as he himself holds the same views on these subjects, this Shaker Elder is worthy of great respect, and should be patiently heard by all who realise that this world is not perfect, and needs improvement and reform in a thousand ways."

## A PHANTOM COACH.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Perhaps the following authentic story may be interesting to some of your readers. I give it just as it was told me by a very intelligent working man, one who would not be at all likely to be the victim of imagination, and whose word I can implicitly rely upon. He said, some years ago he travelled from Ealing to Brentford—a distance of about a mile and a quarter—to take a sack of potatoes in a barrow to his sister, who lived at the latter place. On his way he had to pass Ealing Park, the residence of Mr. Lawrence, the great surgeon; this being about five months after the death of Mrs. Lawrence. He had got near the park, when he saw (nothing to frighten him) the well-known carriage of Mr. Lawrence coming up the road. He wheeled his barrow by the side and sat down on the handle, calmly waiting for the carriage to pass. As it came nearer, the first thing that puzzled him was the total absence of noise. As it passed him, he distinctly saw Mrs. L. sitting in the carriage as she used to in life. This took place at about nine o'clock on a summer evening—not the witching hour of twelve. The man, who is as hard-working, sober a fellow as ever lived, told me that others assured him that they also had seen this singular phantom. —I am, Sir, yours truly,

A BELIEVER.

[Our correspondent encloses his card.—Ed. M.]

## HAVE YOU READ THE "ALPHA?"

We have received the following letter for publication:—

DEAR SIR,—A very esteemed friend to whom I had sent a copy of "Alpha" thus writes respecting it:—

"I have read 'Alpha' very carefully, and must say I think it a most remarkable book. If to know what is wrong gives one an irrepressible desire to counteract that wrong and do the right, then I would be most glad to have read that book. It has so completely upset all my preconceived notions of order and right, that I feel I must either accept its teachings, and quiet my conscience by communicating to others the truth as it appears to me, and endeavour to the extent of my small ability to obviate the mistakes which centuries of error have entailed on us, or I must ignore having a share in the world's work, and let evil and injustices find their own level as heretofore, and endure, as best I can, the unsatisfactory conviction that I am unfaithful to the noblest promptings of my conscience, and am not acting up to the highest attributes of my nature.

"The book shows a wonderful amount of thought and power of analysis. Some passages I have read over and over again with intense pleasure. The reasoning on many points seems so plain and so full of sense, that I could only wonder the inferences had never occurred to me before. It is not an easy matter to graft a new mode of thought upon the mind, especially when this operation involves the loosing of old ties, the abandoning of old and favoured prejudices, or the giving up the evidences of early association and teaching.

"In these days of advanced thought something may be hoped for; but the handful of men who strive to overcome evil and do battle with injustice make but little headway against the armies who are seeking self and power.

"The fact that all innovation, whether in science or thought, has met with determined opposition, should encourage rather than depress the promulgators of this pure school of ethics.

"It is impossible to say how the noble thought and high teachings in 'Alpha' may influence the future. Just as heat has a tendency to equalise itself, so must the nobility of mind which prompted these wonderful utterances permeate the life and actions (unconsciously, it may be) of all who have the advantages of its teachings, and of coming in contact with those who have been so taught.

"I can thank you again and again for making me acquainted with this hitherto unknown aspect of human nature."

Hoping the foregoing may be the means of calling the attention of those of your readers who have not yet read the book to its value and importance, believe me to remain, dear Sir, faithfully yours,

N. FAYAN DAW.

[To render this very flattering yet truthful criticism more useful to the reader, we take leave to state that "Alpha" is published at 2s. 6d., per free. The possessors or purchasers of *Human Nature* for February, 1869, have the privilege of obtaining "Alpha" at 2s., or 2s. 6d., per free. The "Alpha" and *Human Nature* for 3s. by post.—Ed. M.]

A REDEEMED SOUL.—It will give you pleasure, I am sure, to hear that the cause you so ably and disinterestedly advocate is making wide and rapid inroads into the very strongholds of error and priestcraft. Even I, a willing victim of orthodoxy and delusion, have caught a few of those genial beams, and my heart is now being softened, warmed, and expanded with other and loftier emotions. For a long time, early impressions—the teachings of infancy, dark and childish superstitions, kept me bound down as with an iron chain; but my redemption in truth is at hand. Daybreak approaches—my chains are falling one by one, and my whole mind and spirit, delighted, ravished, launch forth into a novel existence of freethought and knowledge. This is regeneration indeed! A new birth that has no peer! Neither science nor Christianity has been the cause of such high results; they belong alone to Spiritualism; to it alone my emancipation is due, and surely if the effect upon the life—change of character—is an argument for the divine origin of Christianity, it can be no less an argument for the divinity of Spiritualism. To me it is indeed a centre to which all the excellences of every religion, ancient and modern, of all philosophies and schools, converge and shine with mingled glory. Thus, I am at present a child, looking forward to the coming years—years of progression—years replete with knowledge and redolent with the fragrance of truth; and as I muse on them my spirit is rapt with the thought that when they shall cease here, disembodied then it shall pass to another region, not of torment, fire, and pain, but of beauty, harmony, and love, where it shall make an eternal progress to the infinite sensorium of perfect felicity. Such are my hopes, such are my dreams, and I find them full of comfort. Under their genial influence death has no terrors, and the after-life no darkness. All is encouragement, brightness, and peace.—G. ASHWORTH.

A WONDERFUL CITY.—Near the foot of the Rocky Mountain, midway between Cheyenne and Denver, is the city of Greeley. Mr. St. Clair, the lecturer, about two years ago traversed this country, then a wilderness, in his own carriage, making his journey by night to avoid the Indians, and near where Greeley now stands was attacked by savages. He says a few weeks ago he landed from the cars at this new city, which boasts of 2000 people, over 400 fine houses, two hotels, two public halls, some twenty stores, and two churches. An irrigating canal of 30 miles, beside the lateral ditches, furnishes water for the town, and miles of fence enclose the city; a large grist mill in process of erection indicates a most wonderful energy and success, where fourteen months ago never a spade had been struck or a single hut erected. This seems to be a practical illustration of the principles of co-operation and a community of interest; but perhaps the grand key of its unprecedented success is to be found in the lofty moral tone of the emigrants and settlers. Every person is a property holder, and has a personal interest in the town, while the trustees of the colony will give no deed of any kind of property except with the proviso of forfeit in the case of sales of intoxicating beverages on the premises. As a consequence, we find it is the only village throughout the great North-west, excepting Utah, where exists a prohibitory law. Dram drinkers, bummers, black legs, and liquor dealers avoid Greeley as if it were a pestilence.

THE REV. DR. EDMOND has delivered a lecture on "Modern Spiritualism" in the United Presbyterian Church, Monkwearmouth. Alderman Candlish, M.P., occupied the chair. The lecturer, of course, scouted the importance of the subject, but admitted many of the physical facts, which, after the manner of Materialists, he attributed to Mesmerism. In the course of his lecture he observed that he first became acquainted with the subject on reading the work of Robert Dale Owen, a remarkable man, entitled "Footfalls on the Boundary of Another World." Spiritualism was then silently and steadily winning a multitude of converts, especially among the better educated of the community; it was spreading into all countries, and undoubtedly was not only waiting a favourable time for issuing forth with pretensions of its truth through having conquered the whole world. They had no idea of the extensive character of the literature on the subject; and the means of the so-called spiritual communication was now become something like a scientific system.

THE MYSTERIES of Christian Spiritualism are even more perplexing than the "mysteries of Godliness." According to the *Christian Spiritualist*, Mr. Horace Field, B.A., is an "inbreather of the Christ," while Edmund H. Sears, author of "Athanasia," states that the "Saviour expired about three o'clock on Friday afternoon." Does the term "expired" mean "died" or "breathed-out," and is it the corpse or the breathed-out element which Mr. Field breathes in? If it is of any consequence to know that this decease occurred at "three o'clock," it ought to be carefully distinguished whether "Greenwich time" is meant, or its longitudinal equivalent. Surely the truth is wonderfully obscured by these traditions and self-imposed difficulties.

"A SUBSCRIBER FROM THE FIRST NUMBER" sends us a criticism on the contradictory statements presented in the Gospels respecting the crucifixion, resurrection, and subsequent appearance of Jesus. Our correspondents should in all cases enclose their names and addresses when they desire to get a hearing. The letter is logically written, but as the subject is of very little importance, we prefer to occupy the space with matter of more immediate interest to our readers.

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APPENDIX:—Professor Allen Thomson—Isaac Taylor—The Article in the *Quarterly Review*—A Hint for Messrs. Darwin and Wallace—Marlowe a Spiritualist—Poetical Extracts from "A Tale of Eternity"—The Doom of a Child Murderer—A True Story—Let Not the Sun Go Down Upon Your Wrath—Non-Eternity of Punishment—In Memoriam.

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## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, APRIL 6, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

SUNDAY, APRIL 7, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, APRIL 8, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, APRIL 9, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

Seance at Mrs. Maine's, 321, Bethnal Green Road.

WEDNESDAY, APRIL 10, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, APRIL 11, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, APRIL 5, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, APRIL 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S.

Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.

MONDAY, APRIL 8, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.

TUESDAY, APRIL 9, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, APRIL 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

THURSDAY, APRIL 11, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

\* \* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

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